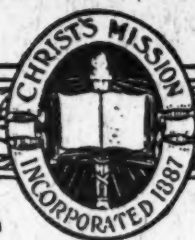


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THE CONVERTED CATHOLIC

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INDESTRUCTIBLE RELIGION

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ROMAN HOLIDAY IN BOSTON

•

POPE AND MIKADO

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**NOW CATHOLICS CAN READ
THE BIBLE!**

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**FLUOROSCOPING VATICAN
PROPAGANDA**

May, 1942

220 WEST 48TH ST
NEW YORK CITY

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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Vol. III (New Series)

May, 1942

No. 5

COMPLETE TABLE OF CONTENTS

	Page
Indestructible Religion	113
Editorial Notes and Comments:	
Practical Anti-Nazi Protest.....	114
Slap in the Face to U. S.....	114
Coughlin's Anti-Semitism	115
Get to the Roots of the Coughlin Cancer.....	115
Dodging the Issue.....	115
Comenius	116
Catholics and the Bible.....	117
Pope and Mikado.....	118
Catholic Untouchables	120
Timely Reminder	120
Easter Message, 1942—Roman Catholic Style.....	121
Roman Holiday in Boston.....	122
Aftermath of the Rio Conference.....	124
Actu	125
Unanswered	125
Revision of the Douay New Testament.....	126
Mgr. Sheen Orates For Fascism.....	130
Married Catholic Priests	131
Fluoroscopic Catholic Propaganda.....	132
Representative Government	133
On the Lookout	134
Question Box	136
About Books	137
Parochial School Troopers Routed.....	138
The Editor's Mailbag	139
Neat Criticism	140

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✠ **Converted Catholic** ✠

"When thou art converted, strengthen thy brethren."—Luke xxviii:22.

Vol. III (New Series)

May, 1942

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INDESTRUCTIBLE RELIGION

RELIGION remains indestructible only as long as it continues to protest against and to reform itself. A self-complacent church, which claims to be infallible and never wrong may retain for a long time an external shell with the appearance of power and vigor. It will eventually disintegrate, however, from inner corruption and decay.

Protestantism—the reassertion of Evangelical Christian teachings—came into being by the protest of Catholics against Catholicism. Continuation of its spiritual vigor likewise can be had only if it does not cease to contend against itself. Protestantism must always continue to protest. If not, it may succeed in becoming a church but cannot successfully function as a religion. Self-purification is essential if a religion is to survive, and this is had by ceaseless self-protest.

This protest of the Christian religion centers chiefly around the defense of the full Gospel teachings of Jesus Christ. It is what makes all Protestants one. For the Bible is to Protestantism what the papacy is to Roman Catholicism. Just as Roman Catholicism would fall to pieces if the Jesuits ceased to preserve the papacy, so would Protestantism disappear as a religion if the Bible bond that unites its various denominations were broken. It is this Bible bond that makes Protestantism the true Christian church as exemplified by the "seamless robe" of Christ—of varying colors, if you will, but all of one piece.

The kind of religion that our suffering world needs in order to rehabilitate itself when the smoke of battle dies away can be given to it by Protestantism. But it will have to be a Protestantism purified by itself and grounded firmly on the full Gospel of Jesus Christ.

EDITORIAL NOTES AND COMMENTS

PRACTICAL ANTI-NAZI PROTEST

ALL FREE MEN and Christian people hail with admiration the mass resignation of Norwegian Lutheran bishops and clergy in protest against Nazi-Quisling control of their churches. As a result, the Primate and three other bishops of the Norwegian Lutheran church were imprisoned, and all of them, bishops and clergy alike, suffered the loss of their means of living which in Norway is paid by the State to the clergy of the established Lutheran church. Furthermore, they were joined by the clergy of the Baptist, Methodist and other "free" churches. Nothing, however, has been reported as to the attitude of the Roman Catholic clergy.

In Germany itself, more than 5,000 Lutheran ministers of the Confessional church, led by Martin Niemöller, suffered likewise for refusing to support and pray for Hitler and his Nazi regime after it came to power. Many were imprisoned and those who continue to function are obliged to depend upon secret voluntary contributions to support themselves and their families.

In contrast, Roman Catholic bishops and priests in Germany, although they have no families to support, uphold and pray for Hitler and accept salaries from his Nazi Government. Some Catholic bishops, it is true, have voiced grievances against specific acts of the Gestapo. But even Bishop Von Galen of Muenster, the most outspoken of them all, has never failed to conclude his protests with a "Heil" and a prayer for "Our Fuehrer".

Action, not feeble words, is the acid

test of sincerity in dealing with Nazism and Fascism. Lutherans in Norway are living up to the tradition of militant Protestantism in making their protest effective by action, even at the cost of suffering and deprivation.

SLAP IN THE FACE TO U. S.

ACCEPTANCE by the Vatican of a Japanese envoy proves once again how the Holy See can throw moral principle to the winds for the sake of "expediency".

Most significant was the Vatican's own "explanation" of its action cabled to the American press on March 23 for American consumption. By way of self-justification, it was made to appear that Vatican acceptance of an envoy from Tokyo is no more reprehensible than accepting one from Washington. Particular stress was laid on this parallel between Tokyo's envoy Ken Harada and Washington's Myron C. Taylor. The obvious implication is that the United States, which, according to Catholic spokesmen amongst us, is "a non-Catholic, Godless and pagan country", has no reason to complain if the Vatican treats another Godless and pagan country on equal terms.

Thus we are already seeing the evil effects of sending an American ambassador to the Vatican in violation of tested American principles and against the protests of outstanding Protestant leaders. The irony of it is apparent in the fact that it is made the justification for the Vatican's collaboration with America's deadly enemy, the marauding Japs!

COUGHLIN'S ANTI-SEMITISM GROWS

COUGHLIN'S *Social Justice* magazine becomes more violent against the Jews in each succeeding issue. Its edition for the week of March 26 openly blamed the war on the Jews, not on the Nazis. It claimed that "for persecutions suffered by 600,000 Jews in Germany, the world was catapulted into a 'sacred war' of economic boycott" which developed into the present conflagration.

It concludes by stating that, "If pro-Americanism consists in casting the entire civilized world into a seething cauldron of bloody war for the protection of 600,000 racialists or religionists—as you care to call them—then Americanism, under that interpretation, is not worth while fighting for."

GET TO THE ROOTS OF THE COUGHLIN CANCER

IN AN EFFORT to arouse the Department of Justice to take action against *Social Justice* and the "Coughlin Column" as "seditious", New York's newspaper *PM* devoted almost its entire issue of March 30 to the most open denunciation of Father Coughlin that has yet appeared in any newspaper. It is to be regretted, however, that, strategically, its approach was so spineless as to defeat its whole purpose. It went out of its way to make it appear that no one of any consequence in the Catholic church supported Coughlin's pro-fascist and anti-Semitic campaign. Elsewhere in this issue we show that the opposite is the case.

That Coughlin and his followers were

prepared for this effort of *PM* and other leading newspapers and magazines against him, and to make it appear to be part of a "Jewish conspiracy" against the Catholic church as a whole, is evident from statements in *Social Justice* that same week. Most devilish of all was the suggestion, which they themselves called "a satanic temptation", that Coughlin himself could discontinue publication of *Social Justice* and then blame the Jews for suppressing it. The statement in this issue continued: "*Were we to succumb to such a satanic temptation, the pogroms which crimsoned the soil of Europe would rank as a poor second to what would occur on the streets of New York.*"

But the Coughlin cancer will never be removed by personal attacks on the man himself alone, while at the same time giving fawning praise to the leaders of the church which he serves. On the contrary, it is his influential backers in the church, from the pope down, who should be pitilessly made to account for him. A cancer can be successfully attacked only from its roots.

DODGING THE ISSUE

THE SOLE action taken to date in the Coughlin issue has been the statement of Msgr. Edwin J. Hickey of the chancery office of the Archdiocese of Detroit disclaiming responsibility for *Social Justice* magazine as a "Catholic" publication. The following important points should be noted:

1. No move has been made by Coughlin's ecclesiastical superiors to denounce and silence him. It should be their patriotic duty to do so without delay when the unity of our embattled nation is be-

ing undermined by his rebellious, un-American propaganda.

2. Ignored completely is the fact that the vast majority of Coughlin's followers are fervent Catholics whose adherence to him is based on the fact that he is a priest, a consecrated, official Catholic teacher and leader who claims, without contradiction, that all he says is based upon specific papal social doctrines.

3. His present bishop has uttered no word in condemnation of Coughlin. His former bishop, Gallagher, on his return from Rome in 1936, declared to the reporters on the dock in New York: "*Father Coughlin is an outstanding priest, and his voice . . . is the voice of God*". He has also been defended in the Catholic press as "a priest who is ecclesiastically in good standing with his church". Authoritative Catholic magazines, such as the Jesuit *America*, rallied to his defense in 1940 when members of his nefarious 'Christian Front' were indicted on charges of sedition against the United States Government.

4. The recent statement of Msgr. Hickey leaves unexplained the fact that the ideas now presented by *Social Justice* are one with those broadcast to the nation for years by Father Coughlin with the permission of his bishop and his board of censors.

5. To say, as Msgr. Hickey does, that *Social Justice* is not a Catholic paper is a mere play on words. It is true only in a technical sense that has no practical meaning or consequence.

6. The futility of Msgr. Hickey's statement and its publication in *The Michigan Catholic* is evident from the fact that the hawking of *Social Justice* still continues outside Catholic churches, even in Detroit. Nowhere

have Catholic churches or newspaper distributors been forbidden to discontinue sale of it.

7. The statement contradicts facts when it says that no priest of the Archdiocese of Detroit has been in any way associated with *Social Justice* since May 1940. Everyone knows that Father Coughlin is not only the founder of *Social Justice* and that it carries his picture on the front page of every issue, but also that he continues to be its life and inspiration. Nor does the recent transfer of its ownership to his parents leave anyone in doubt as to who is its real owner.

COMENIUS

WITH PROTESTANTS and free men everywhere we hail the celebration this year of the 350th anniversary of the birth of Jan Amos Comenius, prominent Czech Protestant theologian and educator of the seventeenth century. A special service in his honor was held on March 23, at the Jan Hus Church, 351 East 74th St., in New York City.

Comenius was a living martyr to Roman Catholic intolerance which forced him to flee from his native land and live as an exile for forty years. As an educator, he was the pioneer of all progressive educationists, and was the first to teach language, arts and the sciences with what are now known as visual aids. His writings were translated into twelve languages, and in addition, into Arabic, Persian and Turkish.

He was a bishop of the Moravian Brethren, who were even excluded from the enjoyment of the right to religious liberty guaranteed by the Peace of

Westphalia. But he was never disillusioned and never lost faith in Evangelical Christian teachings. He recognized in his time the same evil forces that again today are wrecking Europe. He interpreted the Book of Revelation and foretold the destruction of the Roman papacy and its Spanish and Austrian abettors.

The outstanding Bohemians are Protestants: Hus, Comenius, Masaryk and Benes, and all have suffered alike at the hands of ecclesiastical and civil dictators.

CATHOLICS AND THE BIBLE

BIBLE reading by Catholics was never a thing to take seriously. The publicity campaign a year ago about the revised edition of the Catholic New Testament was much ado about nothing. For this reason we did not even bother to publish an article about it. As time wore on, however, we have found that many Protestants misunderstood the whole situation and were led to build hopes on foundations that never existed. In order to clarify the facts of the case we are now featuring in this issue an article on the subject.

Conscious of the salutary effects of giving the Bible to the people of Reformation times, Protestants falsely concluded that the new edition of the Douay New Testament would produce similar effects today. What they overlooked is the fact that since that time the Jesuits and their counter-Reformation came into being. For three hundred years Catholics have been trained and disciplined, regimented and centralized into doctrinal loyalty, on a scale never before dreamed of. In par-

ticular, they have been drilled in the absolute supremacy and self-efficiency of the authority of the Roman Catholic church. Tradition has been magnified into a source of revelation superior to the Bible and much clearer and accessible. They have been taught that the church is the living voice of Tradition. In a word, they have been made blind to the Bible and deaf to the voice of private interpretation.

With Catholics shorn of all personal interest in the Bible, the Catholic church could well afford to publicize its Douay version and even advise the reading of it. For purposes of apologetics and to discredit the Protestant belief, a new edition of the Douay New Testament was published. With no fear of "evil" consequences or even of being taken seriously, some dioceses went as far as that of Syracuse where Bishop Florey had a letter read in all his churches advocating a Bible in every home and daily reading of it. Under pressure of the campaign of the Holy Name Society many Catholics will be cajoled into buying the New Testament, but there is no danger of their reading it at all, much less daily. But the Bishop won't worry—his letter got a blurb in all the papers down to the Oswego daily, leaving Protestants very much surprised and puzzled.

FEWER NUNS

THE *Annuario Pontificio*, published in Vatican City, lists a drop of 5,360 nuns in Catholic foreign missionary work during the year 1941. This official Vatican yearbook still lists Mr. Myron C. Taylor as the personal representative of the President of the United States, "with the rank of ambassador to the Holy See", and Harold C. Tittman as "chargé d'affaires".

POPE AND MIKADO

WIDE-SPREAD concern was expressed in the press of the nation over the action of the Vatican in entering into diplomatic relations with Japan in the midst of the Japanese war against the United States and Britain. The fact that the Vatican accepted a Japanese envoy in spite of repeated warnings by the governments of the United States and Britain was a direct snub to the two great democratic countries. A *Chicago Daily News* dispatch of March 27, 1942 from Paul Ghali in Bern, Switzerland, reported as follows:

"Acceptance of a plenipotentiary from the Mikado, despite all Allied remonstrances, is accepted by critics here as another proof of the Vatican's policy to admit a *fait accompli* as a benevolent gesture toward the Axis. . . . While Germany's reaction is not yet available, there is little doubt in Bern quarters that the Nazis will attain a new diapson [support] by this new and relatively easy diplomatic victory by their Oriental ally.

"A prelude to the Vatican's step was a well-orchestrated campaign in the Swiss Catholic press. Catholic organs attacked Washington's opposition to the presence of a Japanese in the Vatican, going so far as to hint that Myron C. Taylor's mission perhaps had 'other than peaceful aims'."

"Many Catholics the world over are described as already troubled by the attitude of the Vatican in the matter of German church persecutions. Vatican critics call this 'supine'."

A dispatch from William H. Stoneman of London in the *N. Y. Post* of March 31, 1942 stated:

"The British Government has still received no reply from the Vatican to its recent request for information on this point.

"In British Catholic circles the announcement has caused distinct displeasure, particularly because both the British and American Governments had previously informed the Vatican that such a step would not be welcome.



GENERAL KEN HARADA

JAPANESE ENVOY TO THE VATICAN

" . . . the most appreciated personal qualities".

The Rome Radio on March 30 quoted *Osservatore Romano*, Vatican newspaper, confirming reports that the Holy See had established diplomatic relations with Japan. General Harada, former Japanese Charge d'Affaires at Vichy, was accepted as Tokyo's envoy to the Vatican.

Previously the State Department in Washington warned the Vatican against the move. It stressed that such collaboration would convince the Catholic world that the pope sanctioned Japan's vast conquests in the Pacific area.

Osservatore Romano declared that General Harada possesses "the most appreciated personal qualities".

"The Government view of the incident will probably be that the Vatican must have weighed the disadvantage of opening relations with such an acknowledged bandit as Japan, and that there is little or nothing that can be done about it."

The *Osservatore Romano* of March 30, 1942, officially acknowledged the acceptance of "Ken Harada, Japanese Chargé d'Affaires in France, as Envoy Extraordinary and Minister Plenipotentiary to the Holy See". It adds that the present establishment of diplomatic relations with Japan is the completion of "a project that dates back to 1922"; that the Vatican "welcomes with pleasure the presence of a representative of the Japanese nation"; that Ken Harado possesses "the most appreciated personal qualities".

The *N. Y. Times* of March 28, 1942 said that Tokyo newspapers "hailed establishment of diplomatic relations between Japan and the Vatican and emphasized the significance of the move as giving the lie to charges of Japanese religious intolerance made by American propagandists". It quoted the newspaper *Yomiuri* as saying that "the news will satisfy not only Catholic peoples but nations following other creeds . . . The United States can no longer hope to drive a wedge between Japan and Latin America by propaganda charges".

For a fuller understanding of this slippery pro-Axis move of Vatican diplomats it is necessary to point out the following important aspects of the issue:

This diplomatic achievement is a distinct victory for the Axis. It bridges the gap between the Catholic peoples of Europe and pagan Japan. It passes over in silence the international banditry of Japan and welcomes her as the spiritual equal among Christian nations. It makes it much easier for Japanese propaganda to penetrate Chile and

other Latin American countries.

The Vatican broke its tradition of centuries by establishing for the first time diplomatic relations with a pagan nation. It is probable that the Nazi envoy at the Vatican brought strong pressure to bear to effect this departure from Catholic tradition.

In establishing this diplomatic tie-up with Japan, the Vatican snubbed the United States and Britain by not even deigning to acknowledge, much less answer, their protests. It disdainfully presented them with a *fait accompli*.

According to the *N. Y. Times* of March 28, 1942: "It was remarked at the Vatican [in regard to the establishment of relations with Japan] that there are 18,000,000 Catholics in the territories of the Orient at present within Japan's political sphere, including 11,000,000 in the Philippines". Such a statement from the headquarters of international Catholicism is tantamount to *de facto* recognition of the conquest by Japan of Chinese and American territories.

The Vatican comparison of its present diplomatic relations with Japan to its relations with the United States deliberately distorts the facts. The Vatican has no formal diplomatic relations with the United States as such but only with the personal envoy of President Roosevelt. Besides, the diplomatic power and status of Myron C. Taylor in no way compare with those of Ken Harada, "Envoy Extraordinary and Minister Plenipotentiary to the Holy See".

The shifting morality of the Roman *Curia* is displayed in Archbishop Spellman's defense of this latest diplomatic trick. He justified the deal with Japan by resorting to a principle that the Vatican refuses to apply to Russia and certain other countries. He declared: "The Holy See must accept

the envoys who choose to make their contacts with the Holy See". (cf. *N. Y. Times*, March 22, 1942.)

Archbishop Spellman defends this latest instance of Vatican double-dealing under the feeble plea that "the Pope must be impartial and neutral in this world conflict". In reply let us quote from *THE CONVERTED CATHOLIC* of January 1940:

"No one has a right to be neutral in moral questions. Whoever in such issues pretends to be indifferent is in reality siding with him who is in the wrong. 'He that soweth not, scattereth.' As Theodore Roosevelt once said: 'There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong'."*

* Quoted from *La Guerre et La Religion*, by Alfred Loisy, p. IX.

IN FASCIST ITALY

THE Rev. G. W. Armstrong, formerly of the Methodist church in Italy, who is now on deputation work in England, states that all Evangelical places of worship in Italy have been closed and the missionaries sent away.

CATHOLIC UNTOUCHABLES

PRIVILEGES FOR CATHOLICS continue to be granted at the expense of defense priorities. The recent retail tax on jewelry has been in part rescinded through the influence of Catholic pressure groups. A recent "amendment to the regulation" made by the Bureau of Internal Revenue allows that non-religious articles will be exempt from the tax, provided the purchaser certifies to the retailer that the article is intended solely for religious purposes. The regulations mention "crosses, candlesticks, vases" as examples of articles for which certification of use is to be required by the retailer. No such requirement needs to be met in the purchase of "purely religious" articles such as crucifixes, rosaries and chalices.

TIMELY REMINDER

THE DANGER of tampering in any way with the vital American principle of separation of church and state should be rigorously avoided, even in times of emergency. The establishment of U.S. diplomatic relations with the Vatican is fraught with such danger, which was ever-present in the minds of those who guided the destiny of America in the past.

It is timely now to recall the express warning given to William H. Taft, when, as Governor of the Philippines, he went to visit Pope Leo XIII in 1902 in order to arrange for the transfer of Roman Catholic church property in the Philippines after the Spanish-American war. Elihu Root, Secretary of War, instructed Mr. Taft before his departure for Rome as follows—(See: *The Annual Report of the Secretary of War*, 1902, p. 234-5):

"One of the controlling principles of our government is the complete separation of church and state, with entire freedom of each from control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion".

"Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiation by you as Governor of the Philippines for the purchase of property from the owners thereof."

867,930 BIBLES

The New York Bible Society distributed 867,930 Bibles, Testaments and Bible portions in one book or more during 1941, according to its 132d annual report.

"The Lord is good to all: and his tender mercies are over all his works." Psalm 145:9.

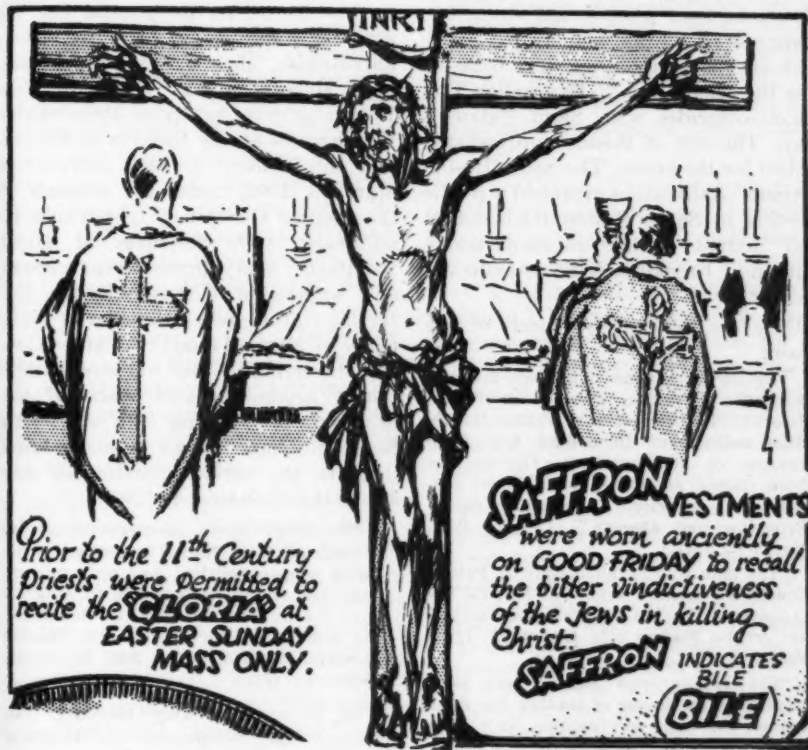
THE TABLET, SATURDAY, APRIL 4, 1942

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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EASTER MESSAGE, 1942—ROMAN CATHOLIC STYLE

This anti-Semitic way of picturing the death of Jesus Christ belongs to the Middle Ages. The Catholic press revived it for Holy Week in America, 1942. Although the above is reproduced from the Catholic Tablet of Brooklyn, it will be noted that it was syndicated by the N.C.W.C., the National Catholic Welfare Conference in Washington, official organization of the Roman Catholic hierarchy in the United States, which has its own world-wide news service.

It is both untrue and unscriptural that the Jews killed Christ. But this has been the Catholic cry against the Jews all through the centuries. Note also the stress on the meaning of the word "saffron" as "bile".

ROMAN HOLIDAY IN BOSTON

FATHER CURRAN, president of the International Catholic Truth Society and clerical leader of the 'Christian Front' in the East, roused Boston to fever pitch by his attempt to make use of a State holiday for an attack on America's allies. The occasion was the celebration of Evacuation Day which coincides with Saint Patrick's Day. The city of Boston appropriated \$6,000 for the event. The South Boston Citizens' Association arranged a public meeting in South Boston High School and invited Father Edward Lodge Curran of Brooklyn, N.Y., as principal speaker.

Here are some press reports of the affair:

"Father Curran has long been friendly with the Christian Front leaders. On July 23, 1939, he took over Father Coughlin's radio hour to defend him from charges of anti-Semitism. Curran has been closely associated with *Social Justice* and *America First* activities in Brooklyn and Queens." (N. Y. Post, March 12, 1942.)

"The man who is rabble-rousing Father Coughlin's Eastern echo will be paid his expenses to Boston and "an honorarium" out of the Boston city treasury." (PM, March 12, 1942.)

"The reason why Boston has been tapped for the honor of leading the fight against the fight for freedom isn't hard to find. In the Boston area are half a million men, women and children of Irish descent. . . Why, then, this discontent on the Boston Common? The answer goes back to Coughlin and Curran and Moran [Christian Front leader], and the constant stream of propaganda to which the Irish have been subjected. That the propagandists of the Axis are attempting to exploit the Irish Catholic minority in America in order to divide us cannot be doubted."

¹ "Coughlin's New Capital" or "Boston Defeatists and the Church" by Donald Grant, March 21, 1942 issue of *The Nation*.

Father Curran is well known in Boston for his Coughlinite policies. "This will be Curran's third appearance within six weeks in Boston, where he has found fertile ground for his anti-war, anti-Roosevelt, anti-Allies, anti-British, anti-Semitic propaganda. (PM, March 12, 1942.) Flanked by two Boston priests, he spoke there under the auspices of the Knights of Columbus on January 3, 1942. Again on March 3, 1942, under the auspices of the Central Council of Irish Clubs he addressed 3,000 followers at Hotel Bradford. Many priests were present and applauded enthusiastically. Referring to this speech the *Boston Daily Globe* of March 14 said: "Father Curran disseminated the well-worn isolationist arguments and spoke of the necessity of keeping the American forces at home instead of dispatching them to the various theatres of war where they are most needed."

"Recently Curran has been organizing a National Irish Race Convention to demand proper political and economic recognition of the Irish people in America from the Government. (Hitler demanded the same thing for Germans in Czechoslovakia, Austria, etc.)" PM, March 12, 1942.)

The Evacuation Day meeting was arranged and conducted by William B. Gallagher, chairman of the committee of the South Boston Citizens' Association. In a West Roxbury speech on November 25, 1941, Gallagher said: "If I be accused of being a Jew-baiter, well, so be it . . . I hope our good friend Adolf (Hitler) will give Joe (Stalin) the spanking of his life." On a previous occasion speaking before the Social Justice Guild in Hibernian Hall, Roxbury, he said: Germany and Italy "are fighting a just war for bread and

to break the shackles of a gold standard." (Cf. *N.Y. Post*, March 12, 1942.) At the Evacuation Day meeting, Gallagher, a close friend and co-worker of Father Curran endorsed him saying: "In paying tribute to Father Curran you pay tribute to God and the flag." (*Boston Herald*, March 16, 1942.)

Patriotic societies, civic organizations, trade unions, and Protestant churches joined in vehement protests against the proposed Evacuation Day address of Father Curran. Their demand was that some loyal, patriotic citizen be chosen in his stead. Prominent among the protesters were: Dr. Hugh O'Neil Hencken of Harvard; Judge Nyman H. Kolodny; Rev. Donald G. Lothrop; Mrs. Roland M. Baker, chairman of the public affairs committee of the Women's City Clubs; Rev. Stephen H. Fritchman; Attorney Thomas H. Maloney; the American Defense Harvard Group; the American- Irish Defense Association; the Union for Democratic Action.

Methodist Bishop G. Bromley Oxnam, courageous Protestant churchman, recorded an "emphatic objection to the appearance of Father Edward Lodge Curran . . . I object strenuously to the use of a patriotic occasion in time of war for presentation of the views and spirit so clearly revealed in Father Curran's record. Divisive proclamations with their anti-Semitic emphasis, anti-British and anti-Russian insinuations, not to mention their Fascist sympathies and attacks upon the President of this nation, should be avoided." (*Boston Globe*, March 14, 1942.)

Rabbi Joseph S. Shubow declared that Fr. Curran, in his platform appearances, has "exuded racial prejudice and anti-Semitism to a high degree and he repeatedly has singled out the Jews to be pilloried; he also has in-

sulted and degraded our commander-in-chief." (*Boston Herald*, March 14, 1942.)

The Evacuation Day meeting on March 15, opening event of a three-day celebration, took place as scheduled. A week of protests and front-page headlines availed nothing against the Acting Mayor who appeared on the platform with Father Curran at the actual meeting. A detail of forty policemen was assigned to the meeting but did nothing to prevent the rough and unjustified expulsion of Miss Frances Sweeney.

Father Curran's very presence at the meeting was equivalent to the endorsement of his own bishop in Brooklyn. At the assembly Curran emphasized that he spoke with full permission of Cardinal O'Connell, dean of the American hierarchy: "I am grateful for the kind and gracious permission granted by one of the great princely leaders of my church . . . His Eminence, William Cardinal O'Connell." (*Boston Herald*, March 16, 1942.)

The following account of the meeting is taken from *PM* of March 16:

"Shortly afterwards the Rev. Edward Lodge Curran, defender of the Front, arrived to deliver a flaming anti-British speech. . . Father Curran was greeted with a fanatical enthusiasm by an audience composed largely of women. For the first 20 minutes of his tirade, he mentioned the word *British* every thirty seconds and four times described the illegal quartering of British troops in Colonial homes. He made no reference, at any time to Great Britain as our fighting ally."

The *Christian Science Monitor* of March 16 spoke as follows:

"This way of launching a speaker made one person present [the reporter] think of the Nazi Partei Tag at Nuremberg, Germany. . . Then followed other minutes of trumpeting and cheering—cheering against other Americans."

"His address seemed to be designed to lead up to repudiation of the help of the

United Nations. He spent most of his time and devoted most of his forceful eloquence to statements that would foster and intensify animosity toward the British and the Soviets."

"At the close of the meeting—designed perhaps as a sort of climax—there was read from the platform a telegram from a local Massachusetts branch of the 'Mothers and Daughters of America' saying, 'Thank God for Father Curran and Father Coughlin'. This is the type of organization that worked so closely with Laura Ingalls, who has been sentenced to prison for working as a Hitler agent."

Quoting from a joint statement of the Harvard American Defense Group and the Union for Democratic Action, the *Christian Science Monitor* continues:

"The casual listener must have obtained from him that we are engaged in a war with England instead of a war against the Axis powers. That is what is known as the needle technique. . . This address in South Boston was not as violent, not as bad as his three previous addresses in Massachusetts within the past month. . . Any impartial analysis of his address will show, however, that he went as far as he dared."

Such a demonstration by the priest-president of the International Catholic Truth Society should leave Boston and America better informed of the real nature of Catholic "truth".

CENSOR LIBRORUM

INFILTRATION into the means of public enlightenment is a principal tactic of the Catholic church in its strategy to dominate the social order. The public schools, the movie industry, the public libraries are all grist for its mill. The recent death of Monsignor John J. Clarke of New York City recalls that he had a leading part in the running of public libraries through the New York City borough of Queens, which includes the entire part of the city on Long Island. "In 1934 he was named a trustee of the Queensboro Public Libraries and in 1939, a few weeks after his redesignation for a second five-year term, was elected vice president of the library board." (*N. Y. Times*, Jan. 28, 1942.)

AFTERMATH OF THE RIO CONFERENCE

A DISPATCH of the N.C.W.C. (official Catholic) News Service to the Catholic press of the world from Buenos Aires, February 23, gave excerpts from a lengthy editorial from a widely-read Argentine Catholic weekly called *Cristerio*. It was written by its Director, the Rt. Rev. Msgr. Gustavo J. Francheschi, in defense of the action of Argentine and Chile in holding out on complete unity of action of all South American countries at the recent Pan-American Conference at Rio de Janeiro.

Msgr. Francheschi holds that if the Rio conference had agreed to "a resolution that all countries, simultaneously, in the same terms and with identical words, must break off relations (with the Axis) or declare war", it "would have signified a total absorption, and absolute identification, a complete disappearance of national individualities". The formula arrived at, he says, was best, namely, one that expressed a "community of thought" on the one hand, and, on the other, left "a free choice as to the manner of execution". In other words, unity of action by all South American countries in breaking off relations with the Axis would have been an act of "submission" to the United States and Britain. This, the writer continues, would have been in accord with the "closed" or "pagan" type of inter-social relations; what actually happened at the Rio conference, he states, was in accord with the "open" or "Christian" concept of relations among nations.

All this means that the Catholic leaders in South America are anxious to assure the pro-Axis forces there and elsewhere that the Catholic church is not in favor of Pan-American unity against the Axis nations.

ACTU

CATHOLIC Actionists have been at work during the past five years building up their own trade unions, or rather one big "Association of Catholic Trade Unions"—ACTU, for short. It has for its object the establishment of a "corporate Christian state", a term that has been made familiar to us by Mussolini and Hitler. This corporate state is to be "Christian", in Father Coughlin's meaning of the word, of course; it is to be based on the papal plan as outlined in encyclicals from Rome.

On March 7 last, ACTU celebrated its fifth anniversary in St. Agnes' Roman Catholic church in New York City. The principal speaker was the Rev. John P. Monahan, director of the association. He declared on that occasion:

"If the papal plan for a vocational society is ever to be more than a blueprint, the unions and management must come by way of the industrial councils into the Corporate Christian State."^{*}

The significance of this statement is in the fact that Philip Murray, President of the C.I.O. (who is a Roman Catholic), was also present and spoke immediately after Father Monahan. Mr. Murray declared that everything Father Monahan said was true and in keeping with his C.I.O.'s Industrial Council plan. In other words, the C.I.O. (and other labor organizations) could well be united within an all-embracing ACTU for the setting up of a totalitarian corporate 'Christian' state as blueprinted in the papal encyclicals from Rome.

^{*} Reported in the *Catholic Tablet*, March 14, 1942.

"For this God is our God forever and ever; he will be our guide even unto death." Psalm 48:14.

UNANSWERED

STATEMENTS of Roman Catholic spokesmen from their pulpits and platforms are never questioned by their hearers. No reliable Catholic would dare to do so. At "interfaith" meetings, however, where Catholic priests, Protestant ministers and Jewish rabbis get together for open discussion, an opportunity for such questioning may be had.

Such an occasion was afforded a courageous Catholic, Miss Ruth O'Keefe of Boston, Mass., to question one of her priests at the meeting of the Williamstown Institute of Human Relations, held under the auspices of the National Conference of Christians and Jews in 1939. Following is from a copy of the *Stenographic Proceedings* of the meeting (p. 103):

"Miss Ruth O'Keefe (Boston, Mass.): 'I would like to ask Father Stephens a question which no non-Catholic would ask—and that is, why is the practice of the Church in communities where it is dominant so different from the theory as he has expounded it? I am referring to Quebec, and, as a matter of fact, to my own State of Massachusetts, where not only was the Child Labor Amendment opposed by a representative of the Cardinal, but also the raising of the school age to sixteen?'

"Father Stephens: 'I do not quite get your question.'

"Miss O'Keefe: 'The question is, why is the practice of the Church of Quebec, for instance, where it is dominant, where it has a powerful influence on legislation, so different from the theory as expounded by you and which we all recognize to be the true Catholic theory?'

"Father Stephens: 'I suppose you can just chalk that up to the weakness of human nature and the failure of individuals to live up to the high principles of their faith. That is the only answer I can give you.'"

REVISION OF THE DOUAY NEW TESTAMENT

By JAMES J. MURPHY

CATHOLICS reading the Bible! This was the paradox that confronted Protestants last spring when news of a large publication of Catholic New Testaments was headlined in the press. The astonishment of Protestants was exceeded only by their joy. Their deep love of the Inspired Word gave rise to fond hopes of an evangelical rebirth among Catholics. They felt from their own free experiencing of the Word of Life that, when Catholics read it, the scales will be lifted from their eyes and they will see the error of their present ways.

It is an unpleasant task to have to dampen the well-meant hopes of others, but at times it is necessary to do so in the interest of truth. Such is the present instance. The bald truth of the case is that no noticeable increase in Catholic conversions is to be expected. There are two reasons for the false expectations of many Protestants in regard to probable Catholic conversions. First, many saw in this publication of a newly translated Catholic New Testament a sudden reversal of Catholic policy, when such was not the case at all. Secondly, in addition to this misinterpretation of fact, Protestants have allowed themselves to read into the Catholic mind their own reactions to Bible reading—experiences to which Catholics are totally immune.

What then have been the facts on the attitude of the Catholic church toward the reading of the Bible? Everyone knows, of course, that as far as the Protestant Bible is concerned, Catholics are forbidden to read it under pain of sin on the grounds that it contains

grievous errors that might endanger their faith. Catholics, however, are taught that the true Bible (the Catholic Bible) is the inspired word of God from which most of the church's doctrines can be proved. But they are unaware that the Bible has any direct relation to their personal religious life. The one dominating thought in the Catholic's religious outlook is the supreme and infallible authority of the church. He has been taught that in and through the Catholic church alone can he reach Christ and be taught his true doctrines and moral precepts. He believes that the Bible is of entirely secondary importance, that the Catholic church, founded by Christ himself, is the "depository of the faith", that it preceded the Bible, decided which books were inspired, and could have flourished equally well, if there had been no Bible at all, on the strength of its oral traditions handed down from Christ and the apostles.

In his own personal life the Catholic finds no need for the Bible. The average Catholic is content to observe the formalities of Friday abstinence and Sunday mass and make an attempt to keep the commandments. The few devotional Catholics, the kind who attend Sunday evening services, number about one percent of each congregation. They read for devotional purposes but only in the rarest of cases do they read the Bible. They read the *Imitation of Christ* by Thomas à Kempis or the miraculous lives of the saints or ascetic works written mostly by Jesuits or those belonging to their school of devotion.

No one ever tells the Catholic child

or adult not to read the (Catholic) Bible. But the same effect is produced by other means. In all discussions of Protestant errors and heresies he is taught that indiscreet reading of the Bible and private interpretation led to these sinful perversions of Christ's doctrines and the consequent loss of countless millions of souls. The wide-awake Catholic seldom fails to get the implication that it is best to leave well enough alone and relinquish the intricate word of the Bible ("with which many wrest to their own destruction") to priests who have been carefully trained by the church as to when and how to use it.

There are no Bible classes in Catholic churches, only occasional courses in Bible history. The Bible itself is never read in Catholic schools, not even in Bible history classes, nor at the beginning of a school session. The priest in the pulpit never recommends that the faithful should read the Bible. Nor does he read it himself.* In short, the Bible as such is almost completely ignored. Mention of the Bible by name, however, is frequent in Catholic sermons as are brief quotations taken from it to bolster a Catholic doctrine or lend force to a moral precept. In addition, fifty-two short excerpts of about ten lines, taken mostly from the parables of the Gospels, are read at Sunday mass; they do not vary from year to year nor from one church to another. It is always the same few carefully chosen passages that are read. They are all of a moral nature and do not touch on the doctrines of the

church.

So it happens that nearly all Catholics live and die without ever opening the Good Book or even feeling the desire to do so, much less the obligation.

Fearing that Catholics might out of curiosity be tempted to read Protestant Bibles, if they had none of their own, Catholic Bibles have been put on sale for many years at Catholic missions or retreats, that are held in some parishes as often as once a year. Many of the more devout Irish-Catholic families of the past generation bought a Bible but never used it except as a place to hide pressed flowers or other mementoes. In more recent times people have become too practical to buy what they do not use, so fewer Catholic families now have Bibles than formerly.

The Catholic Bible has a number of explanations attached to the more "dangerous" verses. They are given in footnotes with the purpose of guiding the reader into the interpretation that the church imposes. These notes are superfluous because the average Catholic never reads the Bible and the devout Catholic souls that do read it would rather drop dead than entertain for a moment any doubt concerning the infallibility of the church or its doctrines.

Such being the state of affairs in the Catholic church, there was no reason why the pope, for the sake of apologetics, should not write a formal exhortation to Catholics to read the Bible and offer a minor indulgence for doing so. This he did many years ago. As was intended, it produced no effect within the church. Priests never make mention of it, except in refutation of Protestant charges that the Catholic church forbids the laity to read the Bible. This papal exhortation is as dead as a New England blue law. In fact, the indulgence offered by the pope was deliberately made so insignificant that it never

* In the Breviary which the priest is supposed to read every day, most of the content is from the Book of Psalms, with occasional verses from the New Testament interspersed among the psalms. It is such poor Latin as to be almost unintelligible, even in the case of the minority of priests who read Latin fluently and pay attention to what they are reading. Most priests are content to mumble the words; this satisfies the obligation imposed by the church, according to moral theologians. Few priests ever read the Bible in the vernacular.

attracted the slightest attention. Indulgences many times greater can be gained in a few seconds by the saying of a single "aspiration" such as, "Mary, conceived without sin, pray for us who have recourse to Thee". (Three hundred days indulgence is granted for reciting these few words once.)

Protestants wonder why Catholics are not astounded when they find that the Bible makes no mention of many of their principal doctrines. The answer is many-sided:

First, the Catholic is taught that it is sufficient to believe what the church teaches. He does not need to know even the names of the many dogmas he must believe. He feels he could not understand most of them, even if he tried. The average Catholic is quite ignorant even of the few well known dogmas that are commonly mentioned by name, such as the doctrine of the Immaculate Conception. Few Catholics know the difference between the Immaculate Conception and the Virgin Birth.

Secondly, the average Catholic, having no idea of how many dogmas he must believe, has even less knowledge of how many can be proved from Scripture. Nor is he concerned. He feels in a vague way that most of the church's doctrines can be proved from the Bible and that the rest are proved by Catholic tradition. Not being a theologian or historian he simply takes for granted the existence of an authentic, unbroken tradition reaching back to the apostles. If he has had a Jesuit course in apologetics, he will attempt to confound Protestant objectors with the statement that they too believe in things not contained in Scripture. He backs this assertion by triumphantly adducing the substitution of Sunday for the Sabbath without any mention of it being made in the Bible.

Thirdly, a Catholic does not take Protestant biblical arguments seriously,

for he has been taught that Protestant interpretations of Scripture are purely the personal opinions of the author lacking all authority and worth. He will point to the large number of Protestant sects as proof of the contradictory contentions of Protestant against Protestant and the confusion to which they lead.

What is to be thought of the new Catholic edition of the New Testament? Nothing, except that it was over-publicized. Its only noteworthy effect will

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Copy of advertisement of revised Catholic New Testament, from *The New York Times*.

be to refute the misworded Protestant charge that Catholics are forbidden to read the Bible.

The old Douay version of the Bible was a poor, archaic translation of a distorted version of the Latin Vulgate translation of the original text. The current text of even the Latin Vulgate was so distorted that several years ago the Vatican commissioned Cardinal Gasquet to assemble a group of Benedictine scholars to attempt to disentangle the text of the original Latin Vulgate from the hundreds of conflicting medieval manuscripts. After twenty years they have managed to reconstitute a much better version of the original Latin Vulgate than the one in current use. They have completed only part of the Old Testament.

It has been all too evident in recent years that a new English translation of the New Testament was needed to save the face of the church in English-speaking countries. One has only to read the garbled version of St. Paul's epistles in the Douay Bible to realize how meaningless they had become. The many excellent editions put out by English and American Protestants made the need of a new Catholic translation all the more imperative.

The changes, however, made in the new Catholic version are for the most part nothing more than the substitution of present-day English for the obsolete words and phrases of the Douay translation. In a few exceptional cases, a really new translation was made, as, for example, in the case of *metanoia* (repentance). Credit for such changes must be given to Protestant scholarship that had advanced such irrefutable proofs that Catholic contentions became untenable.

The fanfare about outstanding biblical scholars working over the new Cath-

olic translation for years was part of a build-up in the best traditions of Hollywood. The translators were all busy seminary professors who off and on gave a little of their spare time to this work. Bureaucratic red-tape in the Roman Curia also accounted for part of the delay.

No one familiar with biblical learning will be confused by the publicity about "outstanding Catholic biblical scholars" working on the translation. The reader will search in vain in international Catholic literature on the Bible for proof that any of these English-speaking scholars is considered even a second-rate authority on the subject.

All in all, the "new" Catholic New Testament was a clever piece of propaganda. Reams of publicity, paid advertisements, a large opening edition now being pushed into the hands of uninterested Holy Name men—what better "proof" could be given that the Catholic church was falsely and unjustly accused of forbidding to the laity the reading of the Bible? Catholics will now be given the opportunity to argue fallaciously that since this charge has been proven false, therefore all other accusations against the Catholic church are untrue and malicious.

NEW FASCIST-VATICAN AMBASSADOR

MUSSOLINI'S new ambassador to the pope, Raphael Guariglia, presented his credentials to Pope Pius XII on February 28. He takes the place of the late Bernardo Attolico, intimate friend and admirer of Adolf Hitler, and chief architect of the Rome-Berlin Axis.

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CATHOLIC TO TWELVE OF YOUR
FRIENDS AND ACQUAINTANCES.

MSGR. SHEEN ORATES FOR FASCISM

IT IS disturbing to discover that some well-meaning Protestants and even Protestant ministers are being deceived by the radio broadcasts of Rev. Msgr. Fulton J. Sheen. They fail to detect how cleverly this outstanding apologist for the Catholic church can conceal his antagonism to American ideals and interests under the cloak of pious sentimentality. He is undoubtedly one of the shrewdest and most dangerous protagonists of totalitarian ideas. Were it not that he speaks in the name of religion, he would most likely have long since come under observation by the FBI.

His seventeen radio addresses on the general topic of "Peace", delivered on the Sunday evening Catholic Hour from January through March, are evidence of this. The main theme of all his utterances may be summarized as follows:

1. What we call democracy has de-Christianized Western civilization.
2. Fascism is the necessary reaction to this decadent liberal democratic way of life.
3. Fascism is right in seeking an "absolute"—something that liberalism failed to offer.
4. The only fault of Fascism is its "error in grounding that absolute in man rather than God".

In other words, he holds that Fascism is correct if it works in with the Catholic church.

The following excerpts from his broadcast of February 1, entitled "*The Two Swords*", substantiate this:

"For a century or more the whole world tried to live without the Cross of Christ. It abandoned self-discipline for what it called self-expression, but which really

was only self-destruction; it ridiculed the idea of penance and reparation, for why should man atone for sin when there is no sin; it defined freedom as absence of all restraint, responsibilities and law; it concentrated on rights but never duties, on liberties but never on commandments. So general was this repugnance to Christianity with a Cross that it is safe to say that among those who passed through our secular colleges and universities from 1918 to 1939, a respect for religious institutions, marriage, and the moral law, was regarded as a mark of mental inferiority."

This is identical with the basic argument of Nazi-Fascism against American democracy, and Msgr. Sheen agrees with it and goes on to tell us why, as follows:

"The young men of these dictatorial nations, whose forefathers were nurtured on the Christian virtues, were sick of a phantom culture based on selfishness and parading under the name of freedom; they wanted the hardy wine of sacrifice."

He then explains why totalitarianism is to be preferred to our liberal democratic way of life, and how it inspired the Nazi-fascist nations with what he calls "a quest for meaning", "a search for an absolute":

"Totalitarianism could never have swept Europe if it did not at least promise some solution of the problems of life; if the citizens of those countries thought it was as wrong as a diet of sulphuric acid, they could never have accepted it. It was something which liberalism failed to give—it was a quest for meaning, a search for an absolute. The error consisted in grounding that absolute in man rather than God, and in giving politics a theological overtone of pledging loyalties to primitive realities which could not bear the weight of absolute significance. The whole world, having apostatized from Christianity, began a search for a new Calvary."

There is enough here to show the real attitude and aims of the Catholic church in the present world struggle.

For Msgr. Sheen speaks the language of the church of Rome, which, long before Nazism and Fascism, did everything in its power to halt the trend toward liberalism and tolerance, and to force the world back to an "absolute", intolerant and dogmatic set-up of society and religion. Hitler set it all down in his *Mein Kampf*, in which he gives enthusiastic praise to the Catholic church for its persistently dogmatic and intolerant attitude and doctrines.

Msgr. Sheen's view of Hitler and Mussolini is that of the Jesuits: that they are "scavengers of God", men sent by God to purge, not only the nations, but even the Catholic church itself, of liberalism, which Msgr. Sheen holds to be self-destructive. Pope Pius XI himself styled Mussolini "a man sent by Providence". Again, the Jesuits likened them to the two "Candlestick Men" of the 11th chapter of Revelation, picturing them as bringing death and destruction upon the world: "the two strangers, the two olive trees, and the two candlesticks. . . who struck matches on the blue veil of waters. . . who turned the Indian Ocean and the Pacific and the Atlantic and *Mare Nostrum* (the Mediterranean) into blood" —all because the nations who wanted "to regain their world of ease" would not listen to their warnings to reform.*

Thus, as openly as they dare, the spokesmen for the Vatican tell us of the identity of the aims of Catholicism and fascist authoritarianism.

* See THE CONVERTED CATHOLIC for April, 1941, pages 90-93.

VATICAN BROADCASTS TO U.S.A.

VATICAN CITY radio station HVJ has now begun special broadcasts in the English language to the United States twice weekly, Sundays and Thursdays at 9:30 p.m. EWT, over a wavelength of 31.06 meters.

MARRIED CATHOLIC PRIESTS

ROMAN CATHOLICS are not generally aware that there are married priests in good standing in their church and officiating in parishes in several American cities. At recent celebrations of Greek Uniat rites in St. Patrick's Cathedral in New York City, Roman Catholics attended mass and received communion from these married priests. Irish Catholics in particular, who believe that marriage of priests is sacrilegious and contrary to the direct will of Jesus Christ, would have almost shrunk in horror at the thought of participating in these ceremonies, if they realized that the priests had wives and families.

In New York City alone there are eight such Eastern Rite churches belonging to the Roman Catholic diocese: St. Michael's Russian church on Mulberry Street; St. George's Ukrainian church on E. 7th Street; the Armenian Chapel on E. 28th Street; St. Mary's Carpatho-Russian church on E. 13th Street; St. George's Melchite church on Washington Street; Our Lady of Grace Italo-Albanian church on Staunton Street; St. Joseph's Syrian church on Washington Street; Byzantine Slav-Hungarian church on E. 82nd Street.

The Eastern Orthodox church never forbade its priests to marry as did the Roman Catholic church. There are certain restrictions, however: priests must marry before ordination, and second marriages are forbidden to them.

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

FLUOROSCOPING CATHOLIC PROPAGANDA

THE INHERENT NATURE of Catholic church teachings forced it to cast its lot with International Fascism in the present world struggle. The "infallible" condemnation of liberal democracy by Pius IX and the essentially authoritarian structure of the hierarchy left it no other choice. The Catholic church well realizes that if democracy, with its principles of freedom and ever-increasing education, triumphs throughout Western civilization, its own fate is sealed.

Much as the Catholic church fears the absolute power of the fascist state, it chooses the lesser of two evils by siding with it, in the assurance that, apart from this one bone of contention, they hold in common the same basic social and political ideas, the same principles of authoritarianism.

In the present conflict the whole moral force of the Catholic church has been thrown in on the side of Nazi-fascism. This has been done as far as possible in an underhand way by the usual dodge of "neutrality and peace," much like the maneuverings of American fascists. We have proved beyond question the pro-Fascism of the Vatican by quoting time and again from the lips of its own leaders and by pointing out the actual policies of its agents. We have still more convincing proofs from liberal sources *within the Catholic church* which we cannot cite without compromising our informants.

Despite our own knowledge of the situation, we can understand and sympathize with the misgivings and confusion of many people who are sincerely seeking the truth, especially for those

who have no grasp of the inner workings and history of the Catholic church and who are so upright that they hesitate to suspect others of evil intent.

People who are confused about the Catholic question by the conflicting reports of the press fail to separate the wheat from the chaff by taking into consideration several fundamental facts of the situation:

First, the Catholic church's policy is obviously not frank and open. Moreover, it is not to its interest to "put all its eggs in one basket". This calls for duplicity. In the present world conflict this policy demands that such provision be made as will enable the church to rally and save face in the event that Nazi-fascism suffers defeat. At the same time this diplomacy helps keep content the belligerents of conflicting countries.

Second, the Catholic church deliberately obscures its real purpose by releasing statements that aim at confusing the public by affecting an air of spiritual neutrality and love of peace. Regrettably, the American press abets these efforts by unduly publicizing them, out of fear of a Catholic Action boycott.

Third, the Catholic church is a vast organization housing many dissident elements. It uses the pronouncements and actions of a liberal Catholic minority to mask in democratic countries the workings of Vatican reactionaries and their Jesuit advisers.

Fourth, vigorous nationalism often leads Catholics to say and do things that cut across Vatican policy. Such statements have been given out more than once in recent months in both this

country and Holland. Much as the church would like to stifle such opinions and punish the offenders, fear of a national schism at times when patriotic feelings run high holds Vatican ire in check until a more opportune time at some future date. Unable to completely gag the irrepressible nationalism of certain democratic prelates in time of war, the church makes the best of the situation to bolster its false front made up mostly of liberal laymen.

Unfortunately, too many people are easy victims of propaganda, none of which is more clever than that of the Jesuits. We expect our readers, however, to be more wary and alert than the average public. To all statements, contradicting what you know to be the truth and the settled policy of the Catholic church, principles of propaganda analysis are to be rigorously applied. Unofficial press releases, one must remember, are insignificant when compared with official rulings and decrees. Statements by laymen in contradiction to the "party line" of a hierarchical church amount to less than nothing.

In short, every "confusion blurb" released by the Vatican Publicity Department is to be fluoroscoped in the light of official church doctrine and political ideology.

REPRESENTATIVE GOVERNMENT

IT IS most alarming to find expressed Catholic opinion to the effect that a Catholic Representative should vote in accordance with the dictates of the Roman Catholic church and not in accordance with the wishes of a majority of his constituents. This was brought out in the Jesuit magazine *America* in its issues of December 13, 1941 and January 3, 1942.

A Massachusetts Representative, Paul J. McCarty, of the 19th Suffolk District, writes as follows in *America*, January 3, page 363:

"Congressman Hebert of Louisiana believes that it is his duty to vote in accordance with the will of a majority of his constituents, but I believe it is my duty to vote according to the dictates of my own conscience and judgment.

"I am a Catholic first, a Representative, second."

It is well known that in Massachusetts and other states with strong Catholic minorities legislation is often enacted or rejected against the will of the overwhelming majority of the people, according as it agrees or disagrees with the policies and teachings of the Catholic church. In New York State, for instance, it has been proved time and again that 75% of the people have favored passage of the Child Labor Amendment. It is also a well-known fact that the Catholic church is responsible for the repeated failure of the New York Legislature to ratify the Child Labor Amendment, even though Catholics are scarcely one-fifth of the entire population of the State.

In such cases it is obvious that representative government does not work because of Catholic interference. Catholic Representatives vote first as Catholics and only secondly as Representatives of the people. If this were all, the situation would still be well in hand because Catholics are a minority in every state. Most shameful and foreboding is the fact that many non-Catholic Representatives follow the dictates of the Catholic hierarchy either out of fear or self-interest.

51 CARDINALS

THE DEATH on February 26 of Cardinal Boggani, "Chancellor of the Holy Roman Church", reduces the number of members of the College of Cardinals to 51, leaving 19 vacancies.

On the Lookout

By JAMES J. MURPHY

HITLER-PAPAL CONCORDAT

VATICAN COOPERATION in a new strategy to break the coalition of the United Nations is something the Nazis are taking for granted. Presumably such cooperation was secretly provided for in the Nazi-Vatican concordat of 1933. Exclusive information on this latest Nazi maneuver comes from unimpeachable diplomatic authorities in neutral European capitals. The plot, which lies behind the recent return to Berlin of Catholic Franz von Papen, Hitler's Ambassador at Ankara, Turkey, aims to disrupt Anglo-American supply lines to Russia and prevent the opening of a Western front. A detailed account is given by Victor M. Bienstock on the front page of the *N. Y. Post* of March 26, 1942:

"Von Papen, master spy, saboteur, intriguer and the Third Reich's most successful diplomat, will play an important role in the move. . . Von Papen will report to Hitler on Turkey's 'unsatisfactory' attitude. This will serve as a threat to Turkey and aid the softening-up process there.

"He will also 'see' the generals and his former Junker associates, his monarchistic friends and the Catholic conservative leaders to whom he was politically linked before Hitler took power.

"He will then, according to the diplomats, approach Catholic and anti-Russian public opinion in the Allied nations *by way of the Vatican*.

"It must be remembered that Von Papen scored the Nazi regime's first international victory when he brought about the concordat with the Vatican in 1933. At that time, he worked through his intimate friend [Monsignor] Dr. Kaas, former leader of the German Center Party, who resides in Rome and has great influence in Vatican circles.

"Von Papen, diplomatic sources predict, will utilize Dr. Kaas again in seeking Vatican support for an understanding between Germany, Britain and the United States, ostensibly to enable the later two to concentrate on Japan.

"Von Papen will then return to Ankara and seek to open talks with the Russians directly and through the worried Turks" to rouse in Anglo-American minds sus-

picion of a Russo-German peace move.

"Every move that slippery Franz makes in Ankara will be widely publicized through diplomatic 'leaks'. Anti-Russian elements in the U. S. and Britain are counted on to do the rest.

"Even if these forces do not succeed in accomplishing all that Berlin hopes for, any diminution in aid to Russia will, by that much, decrease the extent of the opposition the Germans will have to overcome. . . A full-fledged anti-Russian campaign in Britain and America would, in Nazi belief, increase Moscow's suspicions. . ."

Everyone knows that the Catholic church leads all anti-Soviet elements in England and the U. S.

* * *

PROTESTANT ASSEMBLY

PLANS are being made for a united Protestant assembly in 1944 that would bring together in Chicago 50,000 to 100,000 churchmen. The object would be the promotion of brotherhood and Christian unity.

According to the plan, leading denominations would have their annual meetings in Chicago at one and the same time, and come together for mass gatherings. These plans were made known in late March by a small survey committee representing the Foreign Missions Council of North America, the International Council of Religious Education and the Federal Council of churches.

* * *

OBSOLESCENT FAITH

MORGAN J. O'BRIEN was at one time Presiding Justice of the Appellate Division of the N. Y. State Supreme Court. A generation ago he was celebrated throughout the United States as its leading Catholic layman.

As an example of the dwindling faith of Irish-Americans, which was emphasized in our *March* issue, the grand-daughter of the late judge may be cited. Miss Euse O'Brien, niece of the present N. Y. Supreme Court justice, Kenneth O'Brien, was married by civil ceremony on March 25 by Justice Dickinson Letts to Ensign Robert Sarnoff, son of David Sarnoff, president of the Radio Corporation of America.

Many of the prominent Catholic families of America have suffered similar losses. Among the less prominent they are much more frequent but, of course, are seldom noted.

CATHOLIC ACTION INVADES THE LABOR FRONT

COMMENTING on the growing Catholic influence in labor unions, George Seldes' pro-labor publication *In Fact* has this to say in its issue of March 16, 1942:

"The KKK is growing. As the KKK advances, another organization, the ACTU (Association of Catholic Trade Unions) has made inroads into labor unions. Labor unions do not approve of ACTU any more than the KKK but fear the former more politically. . . ACTU propaganda says it will 'save the unions from Reds and Ku Kluxers'. The growth of the ACTU makes it easier for the KKK to get followers and 'to spread one brand of ignorance and poison against the other brand', as one labor leader, who wants all such factions kept out of the CIO, puts it."

* * *

MYSTERIOUS CATHOLIC-NAZI MARRIAGE

CATHOLIC IRELAND'S pro-Nazi interests were revealed in a United Press dispatch from Belfast: "Intricate details of an Irish Republican Army plot—possibly Nazi-inspired—to determine the strength and disposition of British and American forces in Northern Ireland and other military secrets were revealed in Special Court today." (*N. Y. Times*, March 20, 1942.)

Anti-democratic strategy in Ireland is not by any means confined to the Irish Republican Army. Recently Dr. Heinz Petersen "sent by Himmler's Gestapo to Eire with orders to 'get as close to the people as possible.'" married an Irish Catholic, Miss Kathleen Lynch. "The wedding took place secretly at Blackrock, a Dublin suburb, where the name of the priest who conducted the ceremony has been withheld by order of the church authorities. . . Dr. Petersen had among his wedding guests the German minister, Eduard Hempel and the legation secretary, Nazi spy No. 1, Hennig Thomsen. . . Petersen is the working contact between the public and his immediate master, Thomsen, to whom he sends long reports based on careless talk he picks up at his lavish parties."

The above quotations are from the *N. Y. Times* of March 22, 1942. The concealment of the name of the Catholic celebrant of the marriage is undoubtedly due to his prominence. Most likely it was the cardinal-archbishop of Dublin.

COUGHLINITE LEADERS THREATEN NEWSPAPER DEALERS

AN EXPOSÉ of "Father" Coughlin's moral sabotage of America's war effort was featured in the March 30 edition of the New York newspaper *PM*. The following day two of Coughlin's "Christian Front" followers attempted to intimidate some of New York's newsdealers. The following account taken from *PM* of April 1 tells the story:

"... Newsdealers in the Underhill Avenue section of Brooklyn were threatened with boycott unless they quit selling *PM*. Two men entered the stationery store of Morris Lang, 176 Underhill Ave., at 9:30 last night. . . The taller of the two men handed him a mimeographed slip of paper which read:

'Anti-Communist Committee

'The undersigned committee is interested in keeping all Communistic and anti-Christian publications off the newsstands. *PM* is a communistic and anti-Christian publication. It has constantly vilified Roman Catholic priests who are in good standing in their dioceses. . . It is stirring up religious and racial prejudices in our country. . . We urge every real American to cease patronizing any store displaying or selling *PM*.'

"Reisman [the clerk] pointed out that the store sold all newspapers including the [Catholic] *Tablet*.

"'Why do you want me to stop selling *PM*?' he asked. 'On account of the Coughlin story?'

"'When you speak of him call him *Father Coughlin*,' the big man retorted. . .

"'We want a yes or no answer tonight,' said the men and left.

"Jacob Horowitz, at 194 Underhill, was threatened in the same way and was told that unless he stopped selling *PM* a boycott would be announced from the pulpits of St. Joseph's and St. Theresa's Roman Catholic churches.

"The Rev. Edward Lodge Curran, Coughlin's eastern spokesman and rabid isolationist, is pastor of St. Joseph's."

Further inquiries from Father Curran elicited no answer. He was "away from his parish and not available for comment". Presumably he would have denied any knowledge of the threatened pulpit boycott, as did Msgr. Gorman of St. Theresa's.

QUESTION BOX

Q. (a) Please tell me if Catholics were ever forbidden to read the Bible? (b) If so, when?

This question is from the Catholic "Tablet", official organ of the diocese of Brooklyn, N. Y. (March 7, 1942). It is a question often asked of us by our readers. Following is the exact answer given to it by this official Catholic newspaper:

"A. (a) Catholics have never been forbidden to read the Bible precisely because it was the Bible. At no time did the Church ever prohibit the reading of the Bible in the original text, or in authentic versions; nor did she ever forbid translations to be made into the language of any country by such as were competent to make them. What the Church has done and still does is to forbid the reading of versions of the Bible which pervert the true and correct meaning of the Sacred Scriptures. (b) Christ commissioned the Church to teach all nations and it is her duty at all times to protect the integrity of the written Word of God and preserve its true meaning. Wycliffe (d. 1384) was one of the enemies of God and His Church, who perverted the words of the Bible and wrested the true meaning from the Scriptures. This action of his obliged the teaching authority of the Church to take measures against this abuse and safeguard the spiritual welfare of her children.

Therefore a convocation held at Oxford in 1408 forbade any one to read without approbation any version of Scripture made either during or after Wycliffe's lifetime."

Some of the official decrees of the popes against the reading of the Bible may be seen in *THE CONVERTED CATHOLIC* for October 1941 (pages 201-02). Among these is the following by Pope Pius VII (June 13, 1816) who confirms the rules of the Sacred Congregation of the *Index* (1753):

"Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures

when published in the language of the common people (Rule 4)."

Q. On what grounds does the Roman Church claim to have jurisdiction over all Christians?—B. N., Ocala, Fla.

A. From the scripture text: "Thou art Peter and upon this rock I will build my church"; it is said that by this, Christ made St. Peter first pope and that all the popes of Rome are his successors.

But if this text is read together with its context, it is perfectly clear that Jesus Christ intended that his church would rest upon the profession of faith in Him as the "Son of the Living God" and the saviour of mankind, which Peter had expressed. Furthermore, no one has ever been able to prove that Peter was ever in Rome or founded a church there; nor were there popes as they are now known for many centuries after Christ.

* * *

Q. Please advise how the popes, not being civil authorities, could have enforced their decrees against the Jews?—E. C., Los Angeles, Cal.

A. In the past in Europe, the pope held a position of pre-eminence over civil rulers. The emperor's authority was not recognized until he was crowned by the pope. Under this system of the union of the Two Powers, church and state, the church decreed what was right and wrong and the civil authorities—the *brachium saecularium*, the "secular arm" as it was called—enforced them. In the Papal States, which covered about one-third of present Italy, the pope himself, of course, was the civil sovereign and could directly order the police force to carry out his decrees, whether civil or ecclesiastical.

The princes and kings of Europe did not always enforce the pope's commands, even with regard to the Jews. Pope Innocent III, for instance, was obliged to reprimand the King of France because he had failed to enforce the anti-Semitic decrees of the great Lateran Council of 1215. Pope Innocent reiterated these decrees and wrote to the King of France "*that he must crush the insolence of the Jews residing in his kingdom*". These anti-Semitic decrees were similar in every respect to Hitler's infamous "Nuremberg Laws" now being put into operation in all countries in alliance with the dictators.

About Books

POWER-POLITICIAN OF THE CHURCH

GREY EMINENCE by *Aldous Huxley*, 342 pages; Harper & Bros., Price: \$3.50.

THIS BOOK is sub-titled "A Study in Religion and Politics". You will get from it a clear understanding of why the founding fathers of the American republic based the security of democratic government on the vital principle of separation of church and state. It is a most instructive and absorbing story of the infamous and schizophrenic Capuchin monk whose political scheming brought death, misery and degradation to the whole continent of Europe. A baffling mixture of austerity, external piety and vicious political intrigue, he was an example in miniature of what the church of Rome has been down the centuries. His name was François du Tremblay, Baron de Maffliers, known in religion as Father Joseph of Paris. He was the right-hand man and intimate co-worker of Cardinal Richelieu. Between them they made a shambles of Europe for over thirty years.

History is a chain of events stretching from the distant past down to our own time, and Mr. Huxley rightly designates Father Joseph of Paris as "one of the forgers of one of the most important links in the chain of our disastrous destiny". He holds further that "the road trod by those bare horny feet [of this monk-politician] led to August 1914 and September 1939".

The scarlet-robed Cardinal Richelieu, with the help of his "Grey Eminence", the mystic monk who was Foreign Minister of France, endeavored to make of his country what Hitler today aims to make of Germany, the ruling power of Europe and the world. To this end, in the 17th century as today, the aid of the pope and his ecclesiastical power-politicians was essential. The results of their scheming were made frightfully evident in the disastrous Thirty Years' War which they brought about. For the wholesale plundering, slaughter and actual cannibalism of those years, this "mystic" Capuchin friar, a member of a "mendicant order", was largely responsible.

The paradoxical part of this living drama is that his Grey Eminence, the shadow of

Richelieu, was, by all the rules of the church, a saintly mystic. He displayed all the signs of a Roman Catholic saint; he had visions, revelations and "annihilated himself in God". He founded one of the strictest orders of nuns in the Catholic church, the Calavarians, who were dedicated to contemplation on the sufferings and passion of Christ. For them his Grey Eminence dictated one of the severest sets of rules for the contemplative life. Meanwhile he continued to involve himself in the corrupt political intrigues of his scarlet-robed master at the court of Louis XIII and the wicked Queen-mother, Marie de Medicis.

Aldous Huxley is devoted to Oriental mysticism and defines at length real mysticism by contrasting it with the spurious brand of Father Joseph. You may not agree with Huxley's ideas on mysticism, but you will not be able to deny that he lays bare the fundamental reason why the religion of Rome must always fail to be of benefit to Western civilization. This reason is, as he points out, the fact that it has always been centered in man and not in God. This simply means that true mysticism, unlike the religion of Rome, must be theocentric, that is, centered in God. Any other kind of religion is flying false colors and is in reality nothing more than politics, opportunism or downright evil, disguised as piety. This description fits the political institution of Roman Catholicism, in spite of the sincere religion of many of its adherents, for in many centuries its evil works, cloaked in the semblance of piety, have kept Europe in turmoil and misery.

The mysticism and piety of Father Joseph of Paris had all the earmarks of Roman-Catholic spiritual nonsense—ascetic excesses and self-torture, the discipline and the hair shirt, and, as is usual, a violent contempt for the female sex. He called all women living outside convent walls "wild beasts", and declared that the only tolerable woman was the woman in a nunnery. He held that conversation with women was satisfactory only when they were behind the wicket of a confessional or the bars of a convent parlor. In one place he says of women: "They should be visited like wild beasts whom one is content to see without approaching. . . I do not care to see the [female] sex except shut up and curtained from sight, like so many mysteries not to be regarded save with a kind of horror." (p. 32)

The author is correct in drawing the con-

clusion as the moral of his story that totalitarian politicians favor and seek the help of man-centered, dogmatic religion. Their greatest enemy is God-centered religion, which worships the Almighty for his own sake. They use religion as a means of regimentation that makes for military efficiency.

In this lesson that Huxley so brilliantly and convincingly teaches lies a caution for Protestantism: to keep its religion focused on God, and not to imitate the church of Rome which works with and through opportunists and politicians. Religion can be of help only when it is pure, unblemished worship of God.

L. H. L.

I PAID HITLER, by Fritz Thyssen; Price \$2.75.

MUCH DISAPPOINTMENT was registered by book critics with this work of Fritz Thyssen, avowed Roman Catholic steel magnate who financed Hitler into power and who broke with Nazism because of its pact with Stalin in 1939. It is a whining apology for having supported Hitler as the one he was sure would be what he calls the "pacer-maker" for the establishment of a German Catholic monarchy. He now bitterly condemns National Socialism, but for five years regarded it as a necessary "transition" to the confederation of Catholic Germany and Austria under a Catholic king or emperor.

He verifies many facts, however, which are worth noting and remembering if one wants to understand the relationship between Hitler and the Catholic church. He admits, for instance, that the Nazis planned "to enslave" Protestantism, and that "Hitler, a born Catholic, was an admirer of the political sagacity of the Catholic church, if we are to believe *Mein Kampf*."

He also confirms the fact that Hitler and the Nazis in general are not behind Alfred Rosenberg's attempt to establish a new German religion. Of this he says (p. 203):

"Hitler publicly declared that the anti-Christian works of Alfred Rosenberg were purely personal creations, and did not officially commit the National Socialist Party."

Again when Thyssen discussed Rosenberg's "Myth" against Christianity with Goering, the latter described it as "completely idiotic" (p. 208).

The point of interest in this book of Thyssen is his plan for a strongly author-

itarian government for Greater Germany under a Catholic monarch. He would make Prussia a sort of colonial dependence on this Catholic Germany. But he wants this "Catholic Germany under a Catholic monarchy" to be strong, unified and to embrace a large part of Europe, not composed of many tiny principalities as was the old Holy Roman Empire. This is what he paid Hitler to bring about.

All books reviewed in our columns may be had from us at regular publishers' prices.

PAROCHIAL SCHOOL TROOPERS ROUTED

THE SUPREME COURT of Oklahoma curbed the ambitions of the "parochial schoolers" by condemning the 1939 State law that provided free bus service to children "attending sectarian schools". The condemnatory decision was rendered on December 2nd, 1941, upholding the judgment of a lower court.

Emphasizing the fact that just as free bus service aids the child so too does every proper expenditure for school purposes, the Oklahoma decision goes on to say: "We are convinced that this expenditure, in its broad and true sense, and as commonly understood, is an expenditure in furtherance of the constitutional duty or function of maintaining schools as organizations or institutions. The state has no authority to maintain a sectarian school.

"The appropriation and directed use of public funds in transportation of public school children is openly in direct aid to public schools 'as such'. When such aid is purported to be extended to a sectarian school, there is, in our judgment, a clear violation of the above-quoted provisions of our Constitution.

... "We must not overlook the fact that if the legislature may directly or indirectly aid or support sectarian or denominational schools with public funds, then it would be a short step forward at another session to increase such aid, and only another short step to some regulation and at least partial control of such schools by successive legislative enactment. . . The first step in any such direction should be promptly halted and is permanently barred by our Constitution."

THE EDITOR'S MAILBAG

RATES US "TOPS"

"I don't know how you do it, but each issue of your magazine seems to get better and better. Each time I think you have surpassed yourselves and can't possibly equal it next time—but when the next issue arrives, it always rates super-'tops' again".

—M. E. L., San Francisco, Cal.

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FROM GUATEMALA

"AS Missionaries to Latin Americans in Central America, we expect to receive thru your pages rich funds of encouraging and informative reading. It is impossible for us to receive *too much* information and encouragement of the kind offered in your magazine. May God bless you abundantly with many spiritual blessings in Christ.

Carl O. Malmstrom,
Central American Mission,
Panajachel, Solola, Guatemala."

* * *

TO EVANGELIZE ITALIANS

"Your magazine is too valuable to describe at this trying time in our country. More speed and power to your good work!

"Have you this magazine also in Italian? I know of many Italians here who do not read English readily but who take papers and magazines printed in their native language. You can imagine what anti-American propaganda they contain. Many of these good people are fast losing faith in the pope and are not very ardent Catholics. They could easily be led into the true Christian faith."

—K. E. R., Portland, Ore.

We have had many such appeals for THE CONVERTED CATHOLIC in Italian, Spanish and Portuguese.

* * *

CATHOLIC—BUT NOT JESUIT

"I fully agree with what THE CONVERTED CATHOLIC is so manfully endeavoring to do, and I am glad you are aware of what Prot-

estants must do to counteract the evils of the Roman Catholic system. The Ku-Klux Klan methods were wrong, and only the ignorant and credulous will believe that every Catholic church is an arsenal and every convent a bawdy house.

"It would help even if Catholics in America became autonomous, as they have tried to become in many other countries. No one should want to do away with Catholicism. But why should Catholics in America be forced to submit to Roman-Jesuit authority? Why should the Italian ideal prevail in America over all Catholics? American Catholics are poor specimens of American free men when they allow the idea to be shoved down their throats that only leaders trained in Rome in Jesuit authoritarian principles should rule them in their religious and social beliefs."—P. F. Oakland, Cal.



FROM THE LUTHERAN MEXICAN MISSION

"Dear Brethren:

"I have been receiving THE CONVERTED CATHOLIC here in Mexico City for some time now, and I must truthfully say that I've thoroughly enjoyed reading every single issue. Its articles frequently provide me with much food for thought, and I appreciate the current news concerning the Roman church, because they help me a good deal in my work in this country.

"It is most gratifying that THE CONVERTED CATHOLIC should have the courage and frankness to point out the errors of the Roman Catholic church. Many times I have thought of the great good such a magazine would do in this country and in other Latin American countries if it were translated into the Spanish language each month. I hope and pray that in the near future this may be possible.

"I particularly appreciate the fact that your articles emphasize the essential and precious teachings of Holy Scripture, especially the doctrine of "justification by faith alone". As a missionary in the Lutheran Evangelical church, I wish to congratulate you on your wonderful work. May God grant you even more courage, so that you will, in spite of the risk, be able to continue to increase the circulation of this splendid publication.

"After six months of missionary work here in Mexico City we are happy to say that the number of converted Catholics in

our congregation is 74. In Monterrey our Pastor, the Rev. Felix Segovia, reports 60 converted Catholics in his church.

"Enclosed is a page from the newspaper *Excelsior* of this city, which shows a few of the church buildings that have been converted into garages, libraries and bars through lack of attendants.

"We pray that God will grant you the opportunity to visit this country in the near future with your message.

Fraternally yours,

C. A. Lagos, Missionary."

ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.



REV. PEDRO G. CARRANZA

Converted Catholic, now a Baptist Minister, the story of whose conversion appeared in last month's issue of *THE CONVERTED CATHOLIC*.

NEAT CRITICISM

RECENTLY a new Archbishopric of the Roman Catholic church was established in Denver, Colo., with all the pomp and pageantry of medieval ecclesiasticism. But despite the magnificent display, our Westerners were not so dazzled by it as to omit mention of the lack of cooperative Christian goodwill and the traditional American democratic atmosphere throughout it all.

The following excerpt from *The Rocky Mountain Churchman* of January 25, 1942, brings this out very cleverly:

"A thousand people witnessed the ceremony in almost zero weather. It was a great display of ecclesiastical pomp and glory tailored after the customs of ancient Rome. The simplicity of form and the democracy of American ecclesiasticism was lacking. The European ritual prevailed all through the ceremony. No other ecclesiastical body so faithfully embodies the ancient and foreign formalities of ecclesiastical machinery as does this body. No ranking officer of any other religious group participated, it was strictly and solely a Roman Catholic event.

"No event of similar importance would be held by any one of the several other religious faiths without the presence of representatives of these bodies on the program. It would be a magnificent display of cooperative Christian goodwill if the president of the Colorado Council of Churches, or the president of the Denver Ministerial Alliance were invited to sit on the platform. We understand that under the pressure of the new overlords of Europe there is greater cooperation than we have in America.

"It is too bad that bodies which so loudly proclaim their unquestioned descent from the Apostolic band—and there are many who do—show so little of their spirit in the practical things of Christian fellowship. Anyway Denver witnessed another great ecclesiastical event and we hope it will result in a finer and nobler Christian city."

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